Volume LIX CHICAGO, AUGUST 8, 1907 Number 23

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

No foolish man is a king even though he be invested with supreme power by sea and land, but he only is a king who is a virtuous and God-loving man, even though he may be deprived of those supplies and revenues by means of which kings in general are strengthened in their sovereignty; for as a rudder, or a collection of drugs, or a flute, or a harp, are all superfluous to a man who has no knowledge of the art of steering, or medicine, or music, because he is not able to employ any one of them to the purpose for which it is made, while they may be said to be excellently adapted to and to be very seasonable for a pilot, or a physician, or a musician, so also since kingcraft is an art, and the best of arts, we must look upon him who does not know how to exert it as a private individual; and upon the man who does know how to exert it well as the only king.

Philo Judaeus.

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The book is ordinary 12mo in size and contains 176 pages and will be sent postpaid by the publishers for 75c.

Unity Publishing Company

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIX THURSDAY, AUGUST 8, 1907 NUMBER 23

Learn where is wisdom, where is strength, and where is understanding, that thou mayst know also where is length of days and life, where is the light of the eyes and peace. —From the Apocryphal Book of Baruch.

Collier's Weekly for August 3rd has a good word for Summer Schools where the unselfish professions, teaching and the ministry, seek the recreation that will increase their efficiency.

Collier's for August 3rd prints opinions from representative men all over the country in answer to the question "What the war talk means." The most of these men see in it no occasion for alarm, think war with Japan impossible. Doubtless these opinions represent the sanity of the nation but perhaps they all underestimate or at least ignore the psychical effect of talk. War talk means planting the seeds of bitterness and antagonism in the heart and these seeds will grow, more rapidly perhaps than any of us can understand, into buncombe, effrontery and ultimately the overt act and the deed of violence. Much is made in these days in some quarters of the power of suggestion. A fell suggestion is dangerous. Let us talk not of war but of peace.

Apropos to our editorial in a recent issue on "The Utilitarian University" we would like to call attention to the article on "The University in Public Life," by William Hard in the *Outlook* for July 27th, where the same University of Wisconsin is set forth in most attractive form as a part of modern life. This article shows how this University has justified its location at the capital of the State and how it has been able to carry not only the academic spirit, but to force its academic men into the councils of the States that support it. One of the active university professors is at the head of an official legislative department which is at the service of the legislature of Wisconsin. Another professor is an active and formative member of the railroad commission of the state. University scholars are shaping the methods and directing the activities of the tax commissioners, the chairman of the State Civil Service Commission, a member of the faculty of Political Science, and so on down the list. Let other universities follow and excel this truly state institution, and let cities and states learn therefrom to respect those who recognize the academic quality of state service and public problems.

We do not know whether UNITY in the mind of Samuel Hopkins Adams of *Collier's Weekly* is a religious journal or not, but it rejoices in his continued labor to suppress "the great American fraud"—the advertising humbug—and something worse when the nostrums of patent medicines are exploited in a three-page article profusely illustrated with fac simile reproductions. It exposes the venality of so-called religious journals who in their advertising pages promote these delusions and snares for the unwary. We are told in this article that the last newspaper directory gives the number of religious journals as eight hundred and ten, but not all of these papers "which serve God in their editorial pages serve mammon in their advertisements." Ten or a dozen names of such papers are given, among which we do not find our own, but UNITY is approaching its thirtieth year and never wittingly has it yielded its columns to the pernicious advertiser though it is not ignorant of the "tempter" and the force of the argument "that good may come of it." Surely the Mephistopheles of modern times accomplishes most when he appears in the guise of a gentleman and uses the appeal of the moralist.

Samuel Lee Moffett in *Collier's* suggests an answer to the army clamor for a restoration of the canteen which has been strangely overlooked. The argument for the restoration of the canteen is the argument for the lesser evil. If soldiers are not allowed to drink beer inside, they will drink whiskey outside the encampment, and the mild dissipation of the canteen is supplanted by the violent inebriety of the "doggery." But as Mr. Moffett suggests, what if the "doggery" is abolished as it is in so many states that are so rapidly becoming "dry," as it was by last winter's legislation in Highland Park, the civic territory adjoining Fort Sheridan in Illinois? The zone immediately adjoining this United States military encampment had become infested with places of debauchery of all kinds. The state legislature took the matter in hand and now the soldier denied beer inside will not find worse whiskey outside and the prohibition established by the War Department in the encampment is prolonged, as it should be, by the civil authorities outside the encampment. And why not? If the farm laborer, the mechanic and the tradesman find it more and more profitable to do without the treacherous stuff, why should not the soldier who has offered to give his life for the country in hour of need learn to keep that life sober and wholesome?

William E. Curtis in his letter to the *Chicago Record-Herald* gives an interesting account of an interview with "Uncle Josh"—Denman Thompson of "The Old Homestead." He found this delightful character in his old and true environment, the real "old homestead" in New Hampshire. "Uncle Josh" is enjoying the reward of a benignant life, a serene old age, in the ancestral village of Swanzey, enjoying the Jersey cows, pigs, chickens and the "lazy old gray mare." He showed the correspondent "Swanzey Lake," but which when he was a boy and used to go swimming in it was only "Swanzey pond"; but now he says "they call it a lake in order to increase the price of property in the neighborhood." Alas! and this has struck even New England. The "ponds" are fast becoming "lakes," the "pockets" and "hollows," "valleys" and "glens," the "branches" and "creeks," "brooks" or "rivers." Indeed in some localities all the house have grown to be "cottages," if not "villas" or something still more romantic. If all this was really for the sake of "increasing the price of property," it would not be so bad, but we fear that the changes have come about through the sickly brains of sentimental girls and the affectation of undergraduate boys who are smitten with urban ambitions and "society" manners. No man in America probably has done more to glorify the simplicities of rural life and to interpret the integrities of the life that belongs thereto than Denman Thompson. Long may "Joshua Whitcomb" wave!

The old fetich of state's rights and the old worship of state lines dies hard. Governments have normal boundaries and natural demarkations but arbitrary lines run by the surveyor which on the maps are called parallels of latitude and longitude can never represent a safe or even a convenient boundary to interests that defy such lines. The present perplexity in regard to railroad rates and the difficulty of adjusting problems of transportation, whether these problems relate to the financial interests of shippers or the comfort of travelers, can never be removed until identity of interests be represented by identity of administration. It is the height of absurdity to undertake to regulate by state authority rates and schedules for Wisconsin by a commission that has no jurisdiction in Illinois or for Illinois to attempt to do the same with lines that cross and recross its boundaries in a night. When the first compact of the thirteen states was perfected, they represented interests less unified and a community less socialized than that which now exists between the United States and European powers. It was natural that then they should be jealous of one another and rigidly guard each other from intrusions, but now with the thoroughly unified common life of the United States the common interests should be more and more entrusted to common administration. Laws governing corporations, the basis of taxation, the laws of marriage and divorce, the whole problem of rail and steamship tariff and transportation are national problems, and the sooner they are entrusted to national administration the better for all parties concerned.

A recent number of the *Outlook* calls attention to certain hopeful indications that at last the theological schools of America, those schools least touched by the modern methods of pedagogy, those schools that most begrudgingly yield the ground to the new methods, as well as the new duties inspired by new occasions, are going to wake up and bring themselves into line. The Chicago Theological Seminary has established a new professorship of pedagogy, also given a new department for the study of "the principles of relief and penology, the treatment of dependants, and the like. * * * The work of redeeming men is no longer conceived as merely the saving them from future disaster, but of rescuing them from present wrong and evil." It is easy to discover the hand of our Graham Taylor in this revision of the course. The Seminary in question is fortunate enough to count Prof. Taylor as a member of its faculty. To quote further from the *Outlook*, "the linguistic studies in Hebrew and Greek have assumed less importance than they used to have. On the other hand, acquaintance with the message of the great men of the Bible and of the church, knowledge of the processes of the human mind in the adult as well as the child, a study of the messages of other religions besides Christianity, observation of the effects of applying Christian principle to practical life and the like have come to assume greater importance." In addition to these "innovations" established by Dr. Taylor and his associates, let this progressive seminary establish a chair in Modern Scripture, Non-Biblical Prophecy, and give adequate instruction in the evangelical message of Carlyle, Ruskin, Tolstoy, Browning, Whitman, Hugo and Emerson, all of whom continue and enforce the message of Isaiah, Jesus and Paul, and then we will see the empty seats filling up, the ministry again growing vital, and the churches assuming the much lamented "lost prestige."

Irreverent Youths and Godless Vacations

A new version of the story of a great man is always timely. No matter how often and how well the work has been done before, there is room for this new life of Savonarola, the "Prophet of Righteousness," by William H. Crawford, President of Allegheny College, Meadville, Pa., put forth by the Methodist Book Concern.

The book puts into plain English the simple story of this great Italian, the Luther before Luther, more modern than Luther and on that account a greater Protestant than Luther, because his point of departure was fundamentally ethical and not theological, and the salvation he sought was civic and immediate rather than individual and post mortem.

President Crawford does well in calling him a

"Prophet of Righteousness," but the word "Prophet" as abused hardly tells the whole story. He was a holy statesman. Yes, let us redeem the word, he was an inspired politician, a leader of the city, a practical reformer. How thrilling, inspiring and timely this book is can only be realized by the reading of it.

Our present purpose is simply to call attention to a phase of his work which is in danger of being overlooked even by the sympathetic reader, a side light on his masterful ministry, and that is his magnificent hold upon the children of the town. In his great series of advent sermons, which filled the great Duomo to its utmost capacity, when the leading men and women of the town got up before daylight in order to secure entrance into the great hall where they patiently sat for hours awaiting the great deliverance, there were arrangements for children's meetings, and thousands of boys gathered to hear, not "the gospel story rendered into words of one syllable," not some sweetened water in the way of childish parable and playful simile; he talked not to the boy in the growing little man but to the man in the growing little boy. He made to them his passionate appeal for civic loyalty, for lofty purity, for devout patriotism. He came to these children with the great thoughts of God and of course became to them the man of God that stirred them with unutterable longings and unspeakable purposes. They became indeed young "Endeavorers," so that when the great burning of the Vanities came as a climax of the city's uprising, of Florence's renovation, the boys of the city were organized and with splendid enthusiasm they went about everywhere appealing to men and women to give over their vanities. They collected the masks, costumes, the jewels, the trinkets, the indecent books and vulgar pictures that represented the dissolute life of Florence and helped rear what President Crawford calls "The Imposing Pyramid," measuring two hundred and forty feet in circumference at the base and rising to a height of sixty feet.

"Seven great tiers measured the distance between base and summit, each tier standing for a mortal sin. There on the tiers and well classified, if we may accept Beniviene's statement, were the *vanities*. Gambling devices of all sorts were there, musical instruments which had been used in the revelries of former carnivals, lascivious books both in Latin and Italian, indecent pictures and pieces of sculpture, women's dresses with immodest figures on them, and gay and fantastic carnival trappings of all sorts. The apex of the pyramid was crowned with a personification of old King Carnival. It was a spectacular scene! The pyramid in the center of the Piazza! The white-robed children arranged in front of the old Palace and the Loggia dei Lanzi! Singing their lauds and hymns in honor of King Jesus, they cried out their childish invectives against the carnival, and shouted with fine enthusiasm, *'Viva Jesu Christo, nostro Rex!'* At a given signal torches lighted the pyramid at the four corners, and the mighty pile blazed and flamed in mad fury! The children shouted louder than ever! The trumpeters of the Signory sounded their trumpets; the bells from the Palace tower pealed forth notes of triumph, and all the people in the Piazza shouted with the children, shouted as they had never shouted before, 'Long live Jesus Christ, King of Florence.''

Thus the Florentine Carnival of 1497 conceived for gaiety and dissipation ended in a great moral awakening, a splendid enkindling of conscience. Our author is right in supposing that such a bonfire would hardly be praiseworthy now, although the justification of it at that time comes gladly from so radical a hand as George Eliot who has so vividly depicted the scene in her Romola.

The lessons that survive to this day in this story are found in the fact that this was no "revivalistic" frenzy in the interest of individual salvation from endless burnings beyond the grave, but it was a splendid burst of civic righteousness, a passion for religious purity, decent administration of public affairs and high conduct in individual life. and that in this reform the children, the boys, were enlisted. Youthful enthusiasms were awakened.

This association of the boys with Savonarola suggests the painful contrast with the flippant, godless ideals with which prosperity and parental kindness inflict so many modern youths, particularly during the vacation time. Goethe has shown that no child is born reverent. Reverence is always an acquired grace, but alas for the childhood that is allowed to pass without the inculcation of the sanctities. A godless summer filled with indifference or defiance to the ordinary sanctities and proprieties, the small courtesies and gentle manners that represent the piety of youth, is a summer worse than wasted. With all of the devotion represented by the students of pedagogy, the disciples of the new education, the school mothering of the kindergarten, the child that is untouched with a sense of awe, who carries all the appeals of Sunday, church, all thoughts of God and prayer, of death and duty with, *"What's the use?"* or, *"What's the dif.? I can't understand about such things! I don't want to go! I don't have to go! I hate to sit still!"* and perhaps saddest of all, "My father and mother don't make me to do this," is a child that misses that which contains future consolations and ethical inspirations that will be sorely needed in the exigencies of life that are sure to come.

We are pleading for no special ecclesiastical system or parochial scheme, nor for some particular form of Christian, Jewish or other culture, not necessarily for a theistic form of thought. We have at hand Frederic Harrison's "Creed of a Layman." He is a priest of the positivist religion. He pleads for the emotions, the ideals, the consecrations, the festivals, sacraments and celebrations that help to touch the youth and the adult with the graces of reverence, which at its minimum makes for courteous lives, at its maximum makes for heroic service and, when needs be, sublime deaths.

The Summer School in our cities is a revelation because it offers new methods of culture and principles by new avenues of devotion. Is it not possible to use the vacation season of more favored children, those who can escape the city's din and grime, for the cultivation of those gentler graces and the inculcation of ideas and principles which, on account of their sacred import, are now excluded from the curriculum of the public school? We believe this might be done in a way to increase and not decrease the pleasures and

hygienic advantages of a summer in the country for our boys and girls.

Certain we are at the present time that a summer of unbridled lawlessness, unmitigated boisterousness and the attendant unqualified selfishness of the favored city child in the country is a positive injury to the mental and spiritual life of that child. He returns to his home a worse and not a better child.

If reverence is the crowning grace of life, it must be the last gift of culture and, give to the children what we will, missing this, they are like Giotto's tower of which Longfellow sang as

"Wanting still the completeness of the spire."

Temptation to be Resisted at the Outset

The great thing in religion is to set off well, to resist the beginnings of sin, to flee temptation, to avoid the company of the wicked. And for this reason, first of all, because it is hardly possible to delay our flight without rendering flight impossible. When I say resist the beginnings of evil, I do not mean the first act merely, but the rising thought of evil. Whatever the temptation may be, there may be no time to wait and gaze without being caught. Woe to us, if Satan (so to say) sees us first, for as in the case of some beasts of prey, for him to see us is to master us. Directly we are made aware of the temptation, we shall, if we are wise, turn our backs upon it, without waiting to reason and think about it; we shall engage our mind in other thoughts. There are temptations where this advice is especially necessary; but under all it is highly seasonable. For consider what must in all cases be the consequences of allowing evil thoughts to be present to us, though we do not actually admit them into our hearts. This, namely, we shall make ourselves familiar with them. Now our great security against sin lies in our being shocked at it. We gazed and reflected when we should have fled. It is sometimes said, "Second thoughs are best"; this is true in many cases but there are times when it is very false, and when first thoughts are best.—*J. H. Newman.*

Our Tower Hill Letter

III.

Our time is so fully employed that the days at Tower Hill go by too quickly. The mornings are devoted to study and class-work and the afternoons to lighter reading and recreation, a stroll over the hills being one of the favorite diversions.

One happy feature of the Hill is the location of the cottages looking down upon the Wisconsin River and up to the sister hills, each cottage possessing its individual Corot picture.

Each week provides spontaneously its own particular entertainment. One evening in the pavilion a double birthday furnished the excuse for considerable amusement, the "grown-ups" laying aside for the hour the dignity and formality popularly considered suitable to multiplying years, responding with youthful readiness to the spirit of comradeship so dear to youth and buoyant spirits.

Miss Hatherell came this week and took up the nature study, prefacing her lesson trees with the lines:

"Teach me, Father, how to be
Kind and patient as a tree,"

a part of Edwin Markham's prayer, which during the week had been committed to the memories of the children of the Hill and the class in Religion.

Our five weeks' course of apocalyptic treasures of Hebrew literature closed today. The study of this interval of history between the Old and New Testaments proved especially interesting to the few "curious ones," as Mr. Jones called them, who heard for the first time this history of Hebrew thought and Hellenic culture, kindling within us the desire to make its inspiring teaching and its memory texts fill our spiritual needs and add to the quality of our lives, fitting the whole into a cosmic power of sweetness and strength.

The evenings have been devoted to the reading of Browning by Mr. Jones, who endeavors to impress us with the deep significance of Robert Browning's message:

"What's poetry but a power that makes?"

M. P.

"Lord help me to take fewer things into my hands and to do them well."

We do ourselves the most good doing something for others.—*Horace Mann.*

"If God made poets for anything, it was to keep alive the traditions of the pure, the lovely and the beautiful."

The earnest wayfarer along the paths of life does but become the more deeply convinced, as his travels extend, of the beauty, the wisdom, and truth of the simplest and humblest laws of existence. Their uniformity, the mere fact of their being so general, such matter of every day, are in themselves enough to compel his admiration. And little by little he holds the abnormal ever less highly, and neither seeks nor desires it; for it is soon borne home to him, as he reflects on the vastness of nature, with her slow, monotonous movement, that the ridiculous pretensions our ignorance and vanity put forth are the most truly abnormal of all. He no longer vexes the hours as they pass with prayer for a strange or marvelous adventure; for these come only to such as have not yet learned to have faith in life and themselves.

The truest man will never be he who desires to be other than man. How many there are that thus waste their lives, scouring the heavens for sight of the comet that never will come; but disdaining to look at the stars, because these can be seen by all, and, moreover, are countless in number! This craving for the extraordinary is often the special weakness of ordinary men, who fail to perceive that the more normal, and ordinary, and uniform, events may appear to us, the more are we able to appreciate the profound happiness that this uniformity enfolds, and the nearer we are drawn to the truth and tranquility of the great force by which we have being. What can be less abnormal than the ocean, which covers two-thirds of the globe; and yet, what is there more vast? There is not a thought or a feeling, nor an act of beauty or nobility, whereof man is capable, but can find complete expression in the simplest most ordinary life; and all that cannot be expressed therein must of necessity belong to the falsehoods of vanity, ignorance or sloth.—*Maeterlinck, in Wisdom and Destiny.*

THE PULPIT

Christian Socialism

AN ADDRESS BY REV. HENRY F. WARD, OF THE M. E. CHURCH. DELIVERED IN CHICAGO, JUNE 3, 1907.

I.

Socialism is just now receiving a good deal of attention and is destined to compel still more. For two decades in Europe it has provided issues and made and unmade governments. In this country, its recent gain in voting strength, the development of its press, its increasing influence upon legislation, and its marked effects upon thought and literature, all testify to an ever growing force in national life. The powers that be, political and financial, seeing the cloud upon the horizon, unite in warning us against it. It has become the fashion for public speakers to take a fling at Socialism, and the intensity of the attack is usually in direct ratio to the density of the speaker's ignorance of the subject. Brooks tells us, "An economist who has done some lively tilting against the Socialists has said that if he were to dine six successive nights with judges, business men, bankers and clever women of his city and listen to the conventional arguments meant to annihilate Socialism, it would drive him from sheer weariness into the ranks of the Socialists." A current magazine informs us that "last month a Philadelphia newspaper proclaimed a creed which was merely a practical application of the Golden Rule in neighborly relations, but in subscribing to it the paper called it Socialism. And there were fireworks in the evening. Respectable and orthodox persons wrote angry letters to the editor, denouncing him for teaching Socialism; he was branded as an infidel, a destroyer of the public peace, denounced as an anarchist and a disturber of the traffic—and all because he had called his creed Socialism, and it was not Socialism at all," which led to the comment that "what Socialism needed most in this country was an alias."

With this general attitude toward Socialism orthodox intellectual circles, one who would say something about Christian Socialism need not be surprised to be told in a recent book on "The Church and the Social Problem," that "the so-called Christian Socialists are not really Socialists, for they do not teach a single principle peculiar to Socialism." This ought to be enough to remove one from the field before the battle begins, but one is further annihilated by a quotation from Prof. Flint, a ponderous Scotch theologian, to the effect that "what is called Christian Socialism will always be found to be either un-Christian in so far as it is socialistic, or unsocialistic in so far as it is truly and fully Christian." This is certainly a very clever saying, but like most other epigrams it sacrifices truth to smartness. Unfortunately for the argument, after you have said it, there still remain some Christian Socialists. They are men of some weight and they refuse to disperse into thin air at the command of the logician. They are here and the world will have to reckon with them. So we need not be surprised to find our author, who has just told us that the "so-called Christian Socialists do not teach a single principle peculiar to Socialism," telling us on the very same page: "The fact is that Socialism contains some principles which are distinctly Christian and which are essential in the teachings of Jesus, having been derived from the Christian religion." How it could happen that when Christian Socialism contains some principles that are distinctly Christian, the Christian Socialists should not be teaching these, but should spend their time in teaching some other Christian principles that are not peculiar to Socialism our author does not stop to explain.

The subject deserves more serious treatment. Is there any just cause why the words Christian and Socialism should not be joined together?

Obviously before that question can be answered we shall have to determine what we mean by Socialism. One clever writer has said that it is a sign of intellectual laziness to-day not to know what Socialism means. That may well be, but for the intellectual confusion upon the subject, the exponents of socialism are themselves somewhat to blame. Says Brooks: "Some one has collected ten thousand definitions of religion. One could gather as many of Socialism. The propelling thought behind it has so changed during the last century that one seems to be dealing not with one thing, but with many. The explanation is that from the point of view of history Socialism has been a growth, reflecting upon one side social and trade conditions of the time; upon the other the ideals of the writer." And to the failure to clearly recognize this fact is due the confusion and inconsistency of many of the critics of Socialism. It has at least four different aspects. It is an economic system, a philosophy of society, a social movement, and a political party. Because of these aspects, because of their intermingling and overlapping, neither the critics of the movement, its own exponents, nor the very political party that is trying to express it in action, always know where to find themselves. The later writers all clearly recognize the difference between Socialism as an elemental social movement and as a system of economics. Thus Hilquit says, "The future of human society must be looked for not in schemes of philosophy, but in the tendency of economic development. . . . It (Socialism) does not offer a scheme of perfect social structure, but a realistic theory of gradual social progress." Thus Bliss, "Socialism is the fixed principle, capable of infinite and changing variety of form, and only gradually to be applied, according to which the community should own land and capital collectively and operate them co-operatively for the good of all." Thus Webb, "Socialism is a principle of social action, not an elaborate plan of society."

This marks the change in the development of Socialism. As the economic system and the social philosophy come to be worked out in the evolution of society inevitable revisions occur. Instead of a fixed theory that you can overthrow with logic you have a social movement that you must reckon with on other grounds, namely, those of its practical capacity and its ideal force. Socialism is frankly evolutionary under the exposition of its present advocates. The Utopian stage is ridiculed as the inevitable lot of the beginning of a movement, but the impossible dream of men who thought that society could be fitted with a new social system as a man is fitted with a new suit of clothes. The scientific stage, brought in by the teachings of Marx, was the dogmatic, creed-making period. This, too, is now passing into the period of practical development, with a consequent revision of some of the most cherished doctrines of "scientific Socialism." This is much more evident upon the Continent than here, but even here one of the leading writers takes the position that you cannot overthrow the economics of Marx and imagine that you have destroyed Socialism. It is not difficult to controvert theories, it is more difficult to stem a world wide social movement.

Yet it is as a social movement that Socialism must be judged.

Is there anything in the economics of Socialism that is unchristian? The Marxian economic rests upon an analysis of production. Its fundamental proposition is that labor is the source of all wealth. This was taken from the earlier English economists. The next proposition is that under the operation of the iron law of wages labor is always held to the mere subsistence line, receiving only the minimum necessary to keep body and soul together. The difference between what labor earns and receives is appropriated by the capitalist, because of his control of capital, and this is the famous "surplus value" which is the source of capital. To remedy this comes the program, "labor alone produces wealth (recognizing labor of all sorts, intellectual and managerial), labor alone should have it." This means that all capital should be socialized by common ownership of the means of production. The rallying cry is, "To the workers belong the tools," because the introduction of machinery has concentrated tools into the hands of the capitalist. With the economic value of this analysis we are not concerned. The writings of Marx form the Bible of Socialism and now they have to submit to the hands of the higher critics. There is a strong and healthy revisionist movement within the Socialist ranks, which recognizes that there are many limitations to Marx's teaching inasmuch as it was based on not nearly so complete a knowledge of the processes of production as is now available. But in so far as Christianity is concerned, the fact remains that here is an economics that recognizes human values, which has at the heart of it a cry for justice. The old *laissez faire* economics, the economics of individualism, has been abandoned in the universities save by two or three men who are living in the past. It was an immoral foundation for the iniquities of our commercial life and the Marxian economics has killed it. Ely said ten years ago that nearly all the great economists were believers in industrial democracy, which is Socialism in some form or other. A young economist of England says we are all Socialists nowadays. Without accepting all the statements of the Marxian analysis, the academic world has come to recognize the fundamental principle that economics rests on human relations, which must be determined on moral grounds. This is a gain for Christian civilization and we can thank Socialism for it.

Considering this debt that we owe to Socialist economics it is passing strange to hear men inveighing in the name of Christianity against its goal of the common ownership of the means of production. This objection is usually based on the statement that Socialism would destroy private property. This is where ignorance becomes culpable and lapses into misstatement that is perilously near to mendacity. Small wonder that Brooks says we shall not get anywhere with the collectivists until we stop lying about them. Let them speak for themselves. "Socialism does not propose to abolish private property in wealth, but rather to extend the institution of private property and make it more secure. While private property in the means of production would be reduced to a minimum, private property in the products of production would be greatly increased and extended." The Communist Manifesto issued back in the forties by Marx and Engels contained the explicit statement that "Communism deprives no man of the power to appropriate the products of society, all that it does is to deprive him of the power to subjugate the labor of others by means of such appropriation." Those who oppose this in the name of Christianity might stop to remember that "for fifteen centuries and more it was the common consent of Christendom that private property was due to sin and that the ideal life involved fraternal sharing." Mistaken as this idea was in this extreme form yet until it was overstated there can be no question that it produced more fraternal life than the idea that admits no common ownership of anything.

Against the common ownership of the means of production the objection is urged in the name of Christianity that it would limit freedom, remove initiate and incentive, and so hinder that development of individual life for which Christianity stands. It is very evident that this objection is ignorant both of the purposes and effects of the common ownership program of Socialism and also of the evils of the factory system which it proposes to eliminate. The very reason that Socialism urges its program is to restore to the worker that freedom and initiative which he has lost. Says the platform of 1904:

> "It (Socialism) comes to rescue the people from the fast increasing and successful assault of capitalism on the liberty of the individual. It stands for the freedom of the workers of all nations, and in so standing it makes for the full freedom of all humanity . . . We believe that we are but preparing the soil of that economic freedom from which will spring freedom of the whole man."

The great reason for protesting against the capitalist ownership of machinery is that it is of no use to the capitalist unless men are bound to it by chains of bodily necessity. We have wage slavery; it is an accomplished fact. Without tools, men must work or starve as other men dictate. There is always the pressure of a million of unemployed. There is the thinnest kind of ice between the wage earner and a living. The immediate fear of hunger drives him to accept the terms which are offered. He is forced even to sign contracts which take away his legal rights. He is black listed if he moves for his independence. He owns his own home in diminishing numbers. He is a dependent upon the labor market and the mercy of others. The sturdy, independent workman of other days has gone to be replaced by the dependent and increasingly spiritless army of factory workers.

What kind of Christianity is it that assumes that the acquisition of capital is the only motive for human initiative and individual development? Did the One who owned not so much as a place where to lay his head owe His development and initiative to the powerful incentives of the opportunity for owning capital? Such an objection belongs to a religion that teaches "let us eat, drink and be merry, for tomorrow we die," but not to a religion that teaches men that the loftiest development of human life is to be found in service and in sacrifice, that he that loses his life is the one to find it.

The practicability of the Marxian economics still remains to be proved, but the contention that injustice is being done by the appropriation of surplus value by the owners of capital, the cry for the co-operative ownership and administration of the means of production, these presuppose the highest motives for human living, they emphasize the human and not the material elements in industry and therefore have more claim upon the sympathy of Christians than the individualistic system of economics which deals only with so-called natural laws, and lets men alone to do the worst of which they are capable.

Turning now to Socialism, as a social philosophy, is it here antagonistic to Christianity? It is charged with being materialistic. It is one of the paradoxes that an economic which is humanitarian and idealistic

should have associated itself with a materialistic philosophy. There are two reasons for this. One lies in the attitude of the church, especially in Germany, towards social reform. The men who were fighting for social justice found the church not only unsympathetic, but against them. The other reason is that the early socialist leaders caught the crude materialism that came out of prevailing scientific currents of the time when they were working out their social philosophy. For these two reasons they conceived it to be their mission to destroy the church, religion and God. But while these are the conditions, materialism is by no means essential to Socialism. Quite a large factor in the revisionist movement upon the continent lies in the recognition of the fact that the materialism of Marx is not an essential part of his theory. It is freely spoken of as one of the symptoms of the intellectual rawness that is the inevitable condition of a new movement. The Marxian Woltman has recently written a book upon historic materialism in which he teaches that religion is an abiding fact in the life of the race. Before his death, Malon, one of the great leaders, wrote pathetic appeals to the party in Europe to "spiritualize the movement," at least to bring it up to the level of the reigning sciences. In his final work "Le Socialism Integral" he pronounces the economic materialism of Marx wholly untrue to the facts of life. In this country the National Committee has taken the position that Socialism has nothing to do with religion, which is a private matter, and a group of Christian men are rapidly showing the party that materialism has nothing to do with Socialism.

While a general materialistic philosophy of life is no essential part of Science yet on account of Marx' theory of economic determinism many have conceived Socialism as essentially materialistic. Briefly stated that theory is the "idea that the political, social and religious structure of every stage of human society is determined by the mode of economic production of the time." In the exact words of the introduction to the Communist Manifesto it is stated thus: "That in every historical epoch the prevailing mode of economic production and exchange and the social organization necessarily following from it, form the basis upon which are built up and from which alone can be explained the political and intellectual history of the epoch." The Christian defendants of Socialism point out that here is an important truth which can be accepted without committing a man to philosophic determinism. One of them states it thus: "In any given epoch the most important and fundamental element in shaping social, political and legal institutions is economic. This doctrine points out the determining element in social movements and enables the energy of man to be directed to the strategic point, upon the real issue. It does not deny that there are other factors, even ideal elements in history. It asserts that for man in the mass, economic interests are decisive." Unquestionably we have here a key to the interpretation of history which needs to be used more than it has been, and which can be used to great advantage without accepting all the implications of Marx. Says Brooks: "It is one of the great services of this school to show how powerfully the process of wealth-making influences our social life, our religion, politics, education, customs and manners. In the South, every one of these was moulded by the kind of industry carried on there before the war, in slave property. Though far more complicated, every phase of life in the North had been influenced by the forms of business into which our greatest strength has gone. For example, the economic struggle to organize monopoly privilege has almost exclusively determined the character of our politics. This view does not exclude other influences. It insists that the economic forces have been stronger over us than we have been willing to admit." That they have influenced the development of religion is taught in our universities. This is especially marked we are told in the anthropological religions. For instance tribes that lived by hunting had animal Gods. In the development of race religions experts tell us that the instincts of food and sex probably had the compelling influence. Yet these men are Christians and do not for a moment accept a wholesale determinism nor a materialistic philosophy. Engels said that this theory would do for what Darwin's theory had done for biology. We have acknowledged that an acceptance of the Darwinian hypothesis does not commit a man to a universe without God. Neither does an acceptance of the doctrine of economic determinism commit a man to a materialistic view of history.

Just here Socialism, as a social philosophy merges into Socialism as a social movement. At the heart of the practical movement is the consciousness of a class struggle. The Socialists pride themselves on being class conscious. This is the outcome of the economic determinism of Marx, speaking for whom, Engels, his collaborator in the Manifesto, thus states it: "Consequently," that is because of the theory of economic determinism "the whole history of mankind (since the dissolution of primitive tribal society, holding land in common ownership) has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed struggling classes." Thus the development of the race proceeded through a succession of class struggles of which the struggle of the proletariat to displace Capitalism by the common ownership of the means of production is the culmination. This was worked out by Marx with a thorough going determinism and materialism. It was fatalistic in its effects. Says Brooks: "His method is so applied to history that all social development appears as inexorable necessity before which the doom of capitalism is but an affair of the calendar, no religious fatalism ever worked upon the uncritical imagination with more irresistible effect. It is evident that if this 'scientific socialism' is not a religion it acts with the same mysterious power." The successive stages of human history according to this theory are Savagery, Barbarism, Feudalism, Capitalism, Socialism. We have nothing to do with the correctness of this analysis but we would point out that in so far from it being of necessity materialistic, the making of it so is really fatal to its success. Under the materialistic conception of the class struggle view of history the tactics were, as has been well said, "to let the inevitable doom of present society work out its speedy end, the worse the better and to organize the Socialist army to step into the breach after the collapse. The coming revolution would work itself out by the momentum of deep-seated impersonal economic forces which no conscious political actions on the surface could greatly hinder or greatly help. All that the Socialist party could do was to rouse the class consciousness of the proletariat and prepare it to take the reins the morning after the downfall of capitalism." Thus the Socialists were in effect in the position of the early Christians who would make no effort to redeem the world but sat down to wait the speedy coming of Christ. It is the practical failure of this program more than any other reason that is leading the move-

ment away from the materialistic conception of history. Hence the theory of economic determinism with its consequent of progress by struggle between conflicting classes does in reality tend to a personal view of the universe.

Considered as a social movement, elemental and world-wide, the most significant fact about Socialism is this consciousness of a class struggle. Is this antagonistic to Christianity? Superficial criticism views it as the mere struggle of a class for its materialistic interests. The party program of this country calls for the triumph of the working class as the only class that has the right to be. But that of itself means the abolition of class. Socialists claim and with great force that it is the capitalistic organization of society that is dividing it into classes as with an iron wedge, and that their purpose is to unite it. This was long ago pointed out in the Manifesto which says, "the proletariat (in its triumph) will have swept away the conditions for the existence of class antagonisms and of classes generally and will thereby have abolished its own supremacy as a class." Socialism does not preach hatred and strife. It describes conditions and with less bitterness than you will find in any concrete labor struggle. It teaches class consciousness but there is more of this at the top of society than at the bottom. Rich people cannot treat poor people on a plane of equality, they cannot feel at home in the cottage or tenement of the poor. The struggle of the capitalists as a class has just as much hatred and it has more violence, sometimes used under the cloak of the law, but because it talks about individualism and its rights instead of class consciousness it is not charged with being divisive. The divisive elements in society are the unchristian elements, and they are to be found today in the anarchy of the capitalists and not in the anarchy of the wage earners.

The class struggle is interpreted as revolution. This term is much used by the Socialists but in a peaceable sense. It means regeneration applied to society. There was a time when the class fight meant war. In the early days in Germany they thought that the triumph of the social democracy could not come peaceably but only through violence and bloodshed. They found the violent anarchists capturing the movement, they threw them out and settled down to peaceful political work. They use a red flag and the papers are horrified. It stands for the common blood of humanity, the common movement of the workers. When the Kaiser drove once through the streets of Berlin the secret police drove far away an old apple woman with a red umbrella lest the hated color should excite the imperial wrath, but in this country we ought to know that the red flag does not stand for riot and murder, that Socialism treats capitalists impersonally, that it views the class struggle as a necessary stage of economic development.

We have seen that neither in its economics nor in its social philosophy nor in the social movement is there anything essential to Socialism that is un-Christian. What of the political program? The practical program of the Manifesto is strangely reasonable, Roosevelt might have written some of it. The platform of the party for 1904 is a surprise to the critics of Socialism. There is not only nothing in it that is antagonistic to Christianity but it would be hard to find anything in it which ought not to command the sympathy if not the reason of all Christian people.

(To be continued.)

THE BOOK TABLE

From Ginn & Co., of Boston, I have received that much-embattled book, "Wayeeses, or the White Wolf," by William J. Long, and then I have separately a copy of the chapter over which Teddy and his friend have said so many ugly things. The books to begin with are simply as perfect in their get up as even Mr. Ginn can make; and they are selling like hot cakes. I wish I could get the President of the United States to rap one of my books with his Big Stick. I should get rich right away. It is a question now how many editions of Mr. Long's books will be called for. We do not want a good naturalist spoiled by wealth. I need not say that I am a believer in Mr. Long's book, because I go farther, and say that I *know* he is truthful. Mr. Burroughs denies intelligent purpose and reasoning to animals—a position so absurd that it must be attributed not to his lack of observation, but to his autocratic temperament. Not a day of my life passes that I do not have an argument with my collies, my bees, my birds or my horse; and not seldom I come out second best. I wish that Mr. Long's books might be the special gift books for all the children who are granted a vacation during the present summer. They are health-giving in every sense of the word. Then I wish there were power in Congress and a will (1) to abolish the rifle practice which Mr. Roosevelt is trying to get into our public schools; (2) and a will to put an end to the parading of our war power around the world, and the braggadocio which sooner or later will get us into trouble.

C. G. D. Roberts has added to his well known volumes, all of them published by L. C. Page & Co. of Boston, a new and a novel book called *The Haunters of the Silences.* To say that this book is not quite equal to *The Heart of the Ancient Wood* is still to leave it open to high praise. Unlike the work done by Mr. Long, that done by Mr. Roberts is openly announced to be of the story telling sort; that is, the real truths of Nature come to us as fiction. Mr. Roberts tells us that the stories of this volume are not altogether out of his own experience, as when he writes of the forest. Yet he has spared no pains to make them accord with the latest scientific information and the latest research. The result is a series of tales delightful, instructive and exceedingly helpful to those who desire to understand Nature. His conclusions are the same as those of Mr. Long, that the actions of animals are governed in greater or less degree by reasoning processes. The book is charmingly illustrated, and I am far better satisfied to place it on my shelves than any book written by his bitter critic, the President of the United States. Let him keep out of this controversy. For my part I detest the gun and I love Nature. I believe that reason is a universal faculty. I also believe that Mr. Roberts is one of our best interpreters of the wilderness.

From the same house, L. C. Page & Co., I receive *Tenants of the Trees,* by Clarence Hawkes, a charming volume dedicated to the bluebird. This volume belongs to children, and it is a good one. It is full of a sweet spirit, and will do nothing to teach our children to slaughter birds, or to find pleasure in the pain of any living creature. It is not the work of a trained naturalist, but of a fairly good observer in home lawns and everyday sort of groves and woods.

E. P. Powell.

Book Notices*

Scientific Basis of Sabbath and Sunday.—This is the second edition of a work, published originally in 1901. The new edition is enlarged and revised and has a curious introduction by President G. Stanley Hall. Both the body of the book and the introduction show a rather labored effort to demonstrate the fitness of the word scientific as a part of the title. The author announces on the title-page that he is a Master of Science of Albion College, a Bachelor of Sacred Theology of Boston University and a member of the American Association for the Advancement of Science, yet notwithstanding all this handicap he has produced a truly interesting and suggestive book. It is true that there are few readers to whom the *whole* book will make an appeal; only those as manifold in development as the author himself will enjoy its three parts equally. In the first part Mr. Floody considers "The Seventh Day of the Heathens." What scientific interest the book has centers here. The author shows the wide prevalence of seven as a sacred number and the notably developed observance of a seventh day of rest and worship in paganism. He attributes both to moon-worship. There is no doubt that people in lower culture count time by the moon and have done so from early times; and there is no question that the observance of the seventh as a religious day is due to that fact. Dr. Floody presents an interesting mass of data and an ingenious argument. But it may be doubted whether *moon-worship* proper is so original and widespread as he believes, and whether the moon's "quarters" are so striking phenomena in themselves as to attract much attention from the primitive thinker. What Mr. Floody does not recognize sufficiently, if at all, is the early sacredness of the number four—related primarily to the cardinal points and *necessarily* presenting itself to man, from the very conformation of his own body, the moment he thinks of fixed direction in space. The sacredness of four is probably older than moon-worship, than sacredness of seven, and than the observance of a seventh day. Among any people who count four as sacred and reckon time by moons, the quartering of the lunar month and the fixing of a Sabbath comes easily. *Then* and then only will the four phases of the moon be recognized. They are an after-observation, not a preliminary one.

The second part of the book deals with the Seventh Day of the Hebrews. It is interesting, well thought out and well presented. But we will not consider it in detail.

Almost two-thirds of the book make up the third part, in which *The Seventh Day of the Christians* is discussed with vigor and seriousness. The purpose of the seventh day of the Christians is discussed and the conditions for its fit observance considered. The purpose of the day is worship; according to our author four conditions are necessary to the attainment of this end—rest from labor, quiet and peace, freedom from disturbing public elements, freedom from dissipating tendencies. The application of these tests gives some curious results. The Sunday newspaper is bad; Sunday railroading might well be reduced to one passenger train each way, morning and evening, on through lines only; whether mails shall be given out at the postoffice may be settled by local option; golf is not good, baseball is very bad; picnics and theaters do not conduce to a worshipful frame of mind; hunting and fishing should be discouraged; bicycling, boating and riding should be kept within limits and hours; the Sunday street car is a necessity; so-called necessary Sunday labor is rarely such; libraries, reading rooms, art galleries, lectures on fit subjects, stereopticon views, band concerts, meetings for reform purposes—all of these are admissible or even commendable. The state has a right to make Sunday laws. The book closes with an appeal "for concerted action." Looking the book through somewhat carefully we recognize the Master of Science in the third part of the work, the Bachelor of Sacred Theology in the second, and the member of the American Association for the Advancement of Science in the first. But through all we find a sincerity and earnestness that command respect.

Two new books by Dr. Carus lie upon our table. In *The Story of Samson* our author is in his proper field. It is particularly in folklore and religious development that he is most at home. For him the Samson story is a sun-myth, decked out perhaps, in part, with fragments from the life of an actual historical personage. The facts and argument are presented in a series of articles entitled The Problem of the Samson Story, The Historical Background, The Home of the Samson Legend, Samson's Birth, Samson's Life: the Biblical Account, Samson's Adventures, Solar Myths, Death and Resurrection of the Sun. Many interesting facts are here gathered, many curious pictures are presented and some striking parallels are drawn between the Hebrew judge and certain heroes whose solar origin is quite generally admitted. The book is controversial and, in fact, was drawn out by a criticism by Mr. George W. Shaw under the title of *Mythopoeic Erudition.* Dr. Carus in argument is not Mr. Shaw's equal, but he has a rather easy proposition and no doubt most of his readers will be satisfied that he makes his case.

Dr. Carus is at his best in philosophy, Oriental literature and the study of religious development. Why he has written *The Rise of Man* would be hard to say. His message—"Man's origin is due to a rise, not a fall; nor has the ascent been by foul means"—might have been adequately developed in one article of ten pages, without an illustration. That were perhaps worth doing. But here we have a lot of pictures of apes and skulls and archaeological relics. Nothing new is presented with them and what is given lacks both clearness and exactness. Dr. Carus has no grasp either of the facts or nomenclature of archaeology or somatology. He speaks of "DuBois's pithecanthropoid" and DuBois's man "in the same breath." He says—"he found a human femur" and "a molar tooth unequivocally human" and "that the mouth of its mainly herbivorous owner was more Simian than human"—statements that do not express facts and are not in harmony. He speaks of "the species *pithecanthropus*"; he calls the Neanderthal *man* a pithecanthropoid, etc. While the pictures have but a remote relation to the accompanying text, they might carry some instruction if they bore adequate or correct legends. But there are strange things in this direction. Thus we are given a cut of "Reindeer bones made into implements." Yet neither a bone nor an implement occurs in the cut so labeled. One picture is given (reproduced already, with painful frequency, in other books, from a government report that is easily accessible to all who are interested) which is labeled "An American Indian making fire." The only passage in the text that serves as a reason for the introduction of the cut is open to criticism—but the picture itself does *not* represent firemaking at all. The Indian in question is making a turquoise bead or ornament, and *as represented* might drill forever without kindling a spark.

FREDERICK STARR.

**Scientific Basis of Sabbath and Sunday.* Robert John Floody. Boston, 1906: Herbert J. Turner & Co. 16mo, pp. xvii, 359.

The Story of Samson and Its Place in the Religious Development of Mankind. Paul Carus. Chicago, 1907: The Open Court Publishing Co. 8vo, pp. viii, 183.

The Rise of Man. Paul Carus. Chicago, 1907: The Open Court Publishing Co. 8vo, pp. 97.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

I gladly accept the invitation of the Editor of *Our Best Words* to present a brief statement of the history, object and prospect of the Congress of Religion, under whose direction the exercises for August 24 to 26, at the Lithia Springs Chautauqua, are to be held.

The genesis of the congress is interpretative of its spirit and purpose. It is the child of the Parliament of Religions, during the session of which it was projected. After various consultations and invitations a preliminary meeting was held in one of the side rooms while the parliament was in progress. Thirty or more ministers of various denominations were in attendance and the task of initiating a movement that would perpetuate the spirit and work of the parliament was entrusted to a committee consisting of, as I remember, Dr. Thomas, Dr. Hirsch, Dr. Crowe, of New York, and the undersigned, the latter to act as secretary. In the spring following a national meeting was called and a three-day session, largely attended, was held in Sinai Temple, Chicago. At that meeting the word "American" was incorporated in the name and an organization of "Religious Societies" was contemplated, but at subsequent meetings the word "American" was eliminated at the suggestion of the lamented Dr. Momerie, of London, who hoped that the organization might take on international phases. Finding that but few religious *organizations* were ready to take the aggressive step, the words "Religious Societies" were eliminated from the title and the constituency assumed more and more the character of individual memberships. The word "Liberal" was eliminated at the Boston meeting because an increasing number of ministers and laymen in the so-called orthodox churches were willing and anxious to enjoy the privileges of its meetings and to promote the spirit of fraternity and co-operation it represented.

During its thirteen and more years its general meetings have been held in Indianapolis, Nashville, Omaha, Boston, Buffalo, Los Angeles, Minneapolis, and five times in Chicago; state and more local sessions have been held at Green Bay and Madison, Wisconsin; in Aurora, Streeter and Rockford, Illinois; in Kalamazoo and Ann Arbor, Michigan, and in various churches in and around Chicago. During the first eleven years of its life, the general secretaryship was held by the undersigned, and the executive work was the one thing more in hands already fully occupied. Since November, 1905, the Rev. C. A. Osborne has been the secretary and the executive officer and he has brought to the task his entire time, great skill and profitable experience, and under him the congress has taken on new vitality and has reached out in many new directions.

From the start the congress has been more of an *influence* than a *movement;* it has worked for theological disarmament and constructive synthesis; it has led in a campaign of unification; it has waged no war against the sects, but in its atmosphere sectarian lines have paled and denominational jealousies and rivalries have been minimized. True to its antecedents, from the start it has been constructively religious, and wherever its meetings have been held the community has been surprised to find how profound are the harmonies and how superficial are the discords in the religious world today.

The congress has given little attention to the controversial phases of religious thought, but the conclusions of modern scholarship and the tendencies of religious investigations have been taken for granted. Its inclusiveness has been a matter of demonstration rather than of theory; its programs have been object lessons in fraternity and co-operation.

While the organization received its primary impulse at the hands of the avowed liberals in religion—representatives of Unitarian, Universalist, Jewish and Independent organizations—progressive men in all the so-called orthodox churches have always been present in its councils and its programs and the proportion of constituency from this direction has, in the nature of the case, steadily increased. Last year the three successful meetings held at Ann Arbor, Mich.; Madison, Wis., and Minneapolis, Minn., were held in Congregational churches, but nearly, if not all of the local ministers joined in the undertaking. At all these meetings Unitarians, Jews and Trinitarians found hearty fellowship as they confronted the common tasks of spiritualizing the life of the day and socializing the religious organizations of the community.

The congress is a part of the greater movement towards fraternity and peace; it is a symptom of the times, a small section of the movement that is at work at The Hague and in the various international movements and interdenominational sympathies of our day. The organic life of the congress is so simple and "inefficient" that it ought to remove all apprehensions of danger on the part of those who stand on the watch towers of the denominations and are doing picket duty along creed lines. Five dollars constitutes an annual membership; twenty-five dollars a life membership; societies contributing ten dollars or upwards are entitled to delegates at its meetings. UNITY, now approaching its thirtieth anniversary, is its weekly organ.

In taking part in the Chautauqua exercises at Lithia Springs this season the congress comes to its own; it but carries to its logical conclusion and spiritual climax the spirit of the Chautauqua movement, which always has been fraternal, ethical, devout and instinct with civic piety. We come to this new field with the old words of love and loyalty; we come as one more voice crying in the wilderness, "Prepare ye the way for the coming of the Lord, whose kingdom is peace and righteousness." Respectfully submitted,

JENKIN LLOYD JONES.

Influence

Drop a pebble in the water; just a splash and it is gone.
But there's half a hundred circles rippling on and on and on,
Spreading, spreading from the center, flowing on and out to sea,
And there ain't no way of telling where the end is going to be.
Drop a pebble in the water; in a minute you forget,
But there's little waves a-flowing, and there's ripples circling yet,
And those little waves a-flowing to a great big wave have grown,
And you've disturbed a mighty river, just by dropping in a stone.

Drop an unkind word, or careless; in a minute it is gone,
But there's half a hundred ripples circling on and on and on.

Drop a word of cheer and kindness; in a minute it is gone,
But there's half a hundred ripples circling on and on and on,
Bearing hope and joy and comfort on each splashing, dashing wave,
Till you wouldn't believe the volume of the one kind word you gave.
Drop a word of cheer and kindness; in a minute you forget,
But there's gladness still a-swelling and there's joy a-circling yet,
And you've rolled a wave of comfort, whose sweet music can be heard
Over miles and miles of water, just by dropping a kind word.

—*Quoted in Christian Messenger.*

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps To High Living

SUN.—What ought not to be done do not even think of doing.
MON.—Men are not disturbed by things but by the views they take of things.
TUES.—It is base for one who sweetens that which he drinks with the gift of bees, to embitter by vice his reason, which is the gift of God.
WED.—The vine bears three clusters: the first of pleasure; the second of drunkenness; the third of insult.
THURS.—Nothing is meaner than the love of pleasure, the love of gain, and insolence; nothing nobler than high-mindedness, and gentleness, and philanthropy, and doing good.
FRI.—If you always remember that in all you do in soul or body God stands by as witness, in all your prayers and your actions you will not err; and you shall have God dwelling with you.
SAT.—As the sun does not wait for prayers and incantations that he may rise, but shines at once, and is greeted by all; so neither wait thou for applause, and shouts, and eulogies, that thou mayst do well;—but be a spontaneous benefactor, and thou shalt be beloved like the sun.

—*Epictetus.*

The Rose Quilt

My mother made a patchwork quilt
When she was seventeen,
With roses of red calico,
And leaves and stems of green.

A thing of beauty it was deemed,
And still it is to see,
For when her quilts were portioned round,
This one came down to me.

I keep it as she used to keep,
In rose-leaves laid away;
And only bring it forth to grace
A favored festal day.

But sometimes, in the rainy spell,
When orchards are in flower,
I spread it on my chamber bed
To while a lonesome hour.

And as I trace her handiwork,
In stitches fine and true,
And think how patiently she toiled
Those maiden moments through,

That flower and leaf might stay beyond
The span of her own days,
I think that in her self-set task
She won a meed of praise.

For who of us, in song or book,
Dream to outlast the hour
When twenty springs have swept our graves
As lives her patchwork flower?

—*Cora A. Matson Dolson.*

An Indian's First School Day

When Ohiyesa entered the schoolroom for the first time he left behind him much more liberty than does the average schoolboy of today. He had been brought up on the back of a pony, and had been used to roaming the wild prairies and the woods at will. But his father, a Sioux Indian, who had become used in part to the ways of the white man, decreed that Ohiyesa must give up his freedom and enter the mission school with other boys of his race. In *The Outlook*, Charles A. Eastman, who in his youth claimed the Indian name Ohiyesa, tells the experiences of his first day at school.

The boys played ball and various other games, but I tied my pony to a tree and then walked up to the schoolhouse and stood there as still as if I had been glued to the wall. Presently the teacher came out and rang a bell, and all the children went in, but I waited for some time before entering, and then slid inside and took the seat nearest the door. I felt singularly out of place, and for the twentieth time wished my father had not sent me.

When the teacher spoke to me, I had not the slightest idea what he meant, so I did not trouble myself to make any demonstration, for fear of giving offense. Finally he asked in broken Sioux, "What is your name?" Evidently he had not been among the Indians long, or he would not have asked that question. It takes a tactician and a diplomat to get an Indian to tell his name! The poor man was compelled to give up the attempt and resume his seat on the platform.

He then gave some unintelligible directions, and, to my great surprise, the pupils in turn held their books open and talked the talk of a strange people. Afterward the teacher made some curious signs upon a blackboard on the wall, and seemed to ask the children to read them. To me they did not compare in interest with my bird's track and fishfin studies on the sands. I was something like a wild cub caught over night, and appearing in the corral next morning with the lambs. I had seen nothing thus far to prove to me the good of civilization.

Meanwhile the children grew more familiar, and whispered references were made to the "new boy's" personal appearance. At last he was called "Baby" by one of the big boys; but this was not meant for him to hear, so he did not care to hear. He rose silently and walked out. He did not dare to do or say anything in departing. The boys watched him as he led his pony to the river to drink and then jumped upon his back and started for home at a good pace. They cheered as he started over the hills: "Hoo-oo! hoo-oo! there goes the long-haired boy!"

"Will going to that place make a man brave and strong?" I asked myself. "I must tell my father that I can not stay here. I must go back to my uncle in Canada, who taught me to hunt and shoot and to be a brave man. They might as well try to make a buffalo build houses like a beaver as to teach me to be a white man," I thought.

I took the situation seriously enough, and I remember I went with it where all my people go when they want light—into the thick woods. I needed counsel, and human counsel did not satisfy me. I had been taught to seek the "Great Mystery" in silence, in the deep forest, or on the height of the mountain. There were no mountains here, so I retired into the woods. I knew nothing of the white man's religion; I only followed the teaching of my ancestors.

When I came back, my heart was strong. I desired to follow the new trail to the end. I knew that, like the little brook, it must lead to larger and larger ones until it became a resistless river, and I shivered to think of it. But again I recalled the teachings of my people, and determined to imitate their undaunted bravery and stoic resignation. However, I was far from having realized the long, tedious years of study and confinement before I could begin to achieve what I had planned.—*From the Literary Digest.*

Little Son

When twilight shakes her hour-glass at the sun
And fairies from their poppied fastness flee,
Then, little boy, with empty arms I wait
To sing you: "Bobby Shafto's gone to sea."

I like to think that up among the stars
We used to count 'twixt dusk and Land of Nod—
You listen still at even for my song
There in the shadow of the hand of God.

I like to feel that still you watch my ways
And hand in hand go with me, just as when
We saw a thousand wonders in one flower,
Flaunting our joy before the eyes of men.

For that brief time I offer thanks. It sheds
Its radiance down the years to guide me on;
And at the last, sing me our lullaby
And I will hear and hasten, little son.

—*Percy L. Shaw.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

(Continued from last week.)

This address of Mr. Bordier was followed by Mr. Cramer-Michell, ex-president of the Consistory, with some practical suggestions. Today, he said, we are neither separationists nor anti-separationists, but one people, the Protestants of Geneva seeking to create a church strong enough to meet dangers from any quarter. We would have this church large, broad, tolerant, fraternal enough so that all shades of Protestant conviction represented in the present church may be able to enter and work in it without reserve. He suggested the appointment of a committee of nineteen (six each from the Consistory and the company of pastors, and seven from the parish councils) to prepare the draft of a constitution for the future church, a National Protestant church having as its motto, "Each for all; all for each."

Pastor Gampert, leader of the Separationist group, voiced their present attitude when he said: "In taking the course that conscience dictated we prevented separation, which was bound to come soon or late without us, from being aimed against us. By so doing, we feel that we have served the church. We regret that it was not understood from the beginning that our attitude was inspired by a profound love for the church, and now, having maintained our convictions, we want to assure you of the patriotic emotion with which we learned the result of the vote and of our ardent sympathy with those to whom, because they did not think as we do, this result was a grievous surprise. We feel for you and we bring to you, our dear brothers the pledge of our zealous coöperation in the difficult but magnificent task that lies before us in the coming eighteen months. The church must be reorganized with all and for all. That there may be no question of our position, we heartily take up the cry of our colleagues of the opposition. The Protestant church for *all* the Protestants."

Prof. Balavoine, speaking for the liberals (Unitarians), said they accepted substantially all that had been said by the previous speaker. The effort must be to maintain the church as one to which all Protestants could look as of old. He specified three points which seemed to sum up the views of a large number of persons of both the laboring and the intellectual classes with whom he had talked: (1) Pastors should be, as in the past, men who had completed thorough courses of study; (2) the future constitution should respect all tendencies; (3) the committee on organization should not be led into the consideration of side issues and disputed question, such for instance as woman's suffrage, whose premature discussion might endanger the work in hand.

Pastor Guillot, an orthodox speaker, thought the basis of the new church should be a non-dogmatic statement of religious faith, on which it would be easy to agree. The questions of the electorate and conditions of admission to the church were more delicate but certain general principles would suffice. These for instance: All Protestants residing in a given district belong to the parish unless they expressly declare themselves to the contrary. All parishioners are at home in the church. Every family has a right to the services of the pastor. Not only all who ask, but all who permit their names to appear on the church register shall be entitled to vote, and to facilitate the transition the present registers shall be taken as a basis. In closing Mr. Guillot recommended that there be as few innovations as possible, and quoted these words from the federal pact: "We desire to be one people and brothers."

This determination that Protestant unity shall be maintained in Geneva was the dominant note in the utterances of every speaker and, as I am told by a member of the committee on organization duly appointed at this meeting, there is much hope that the reconstruction will be on such a basis that the existing *Eglise libre* and the congregation of Mr. Frank Thomas will be glad to come into it. This will indeed be an object lesson of wide significance and calls for our warmest sympathy.

M. E. H.

In a recent sermon, referring to the political ring of New York City, Dr. Parkhurst said: "The wicked flee when no man pursueth, but they make better time when some one is after them."

Foreign Notes

PASTOR ROBERTY ON THE REFORMED CHURCHES IN FRANCE.—The exigencies of the paper's make-up having let my Geneva article run over into a second issue, I will devote my remaining space to a kindred topic by calling attention to an enlightening article in the *Journal de Geneve*, by J. E. Roberty, the eloquent French divine who opened the Geneva liberal congress with a memorable sermon from the text: "And there shall be no more anathema."

Mr. Roberty's article is in the nature of a survey of the situation in the Reformed churches of France in June, 1907, or eighteen months after the putting in force of the law of separation. The situation, he says, owing to the history and character of the French people, presents too marked peculiarities for any one to venture to draw from it any conclusions for the instruction of other people, nevertheless the attempt made at Jarnac last October to concentrate the forces of French protestanism is worthy of study with reference to its chances of success.

The *Union des Eglises réformées de France* (the official title of the body recently organized at Jarnac) sought to place itself outside of all the old parties by appealing to the individual churches to rally around the declaration called the Message of Rouen, finally formulated and adopted at the first assembly at Jarnac. Up to the present time this appeal has met with response from one hundred and seventy churches, the majority of them belonging to the old parties of the "left" and the "right centre." Only five churches of the "right"—if one may be pardoned the use of these political designations—have joined the Union.

According to the report presented by Pastor Nougarède to the first synod of the Union, recently held in Paris, the movement inaugurated at Jarnac has been understood and appreciated.

1st. By those who regard the Gospel as leaven which should leaven the whole lump and incite the Christian to social activity.

2d. By those who have a sense of the responsibility of the church in the present moral crisis, face to face with atheism and clericalism.

3d. By those who make a distinction between belief and the expression of it in a creed.

4th. By those who want no more belief without liberty nor liberty without belief.

5th and lastly, by those who believe that what unites is higher than what divides.

Any one familiar with the drift of ideas in contemporary French protestantism must know that the so-called liberal churches would be found among those who very quickly grasped the significance and worth of the Jarnac movement. Pastor Nougarède's report in indicating the religious mentality of those who were the first to respond to the appeal of a Wilfred Monod, a Morize, a Lafon, etc., real founders of the Union, merely describes the needs and aspirations of liberal French protestanism, whose piety and whose theological teaching have been broadened and deepened by the experience of the last thirty years. Its former intellectual or purely critical character has disappeared. Along the lines of social activity it has undergone the influence of Tony Fallot; in that of piety properly speaking, that of Auguste

Bouvier and Auguste Sabatier; influences which acted with equal force on some of the old evangelical churches, thus bringing about inevitably a sympathetic contact between these diverse reformed communities which, before the Separation, belonged to different philanthropic organizations; hence the Union of the Reformed Churches of France.

Another point noted for the benefit of those not familiar with conditions there, is that the Union was not the result of any word of command given by leaders of the respective groups. It has grown solely by local churches individually subscribing to its constitution. This principle was reaffirmed at Paris. If thus far more churches of the "left" than of the "right" have joined it, the cause is to be found in the very nature of the Jarnac principles, in the attraction that they have for the modern protestant mind, and the fear which they still inspire in the more conservative protestants; the perfect independence as to any statement of belief, whether individual or collective, and in the social audacities of the friends and disciples of Wilfred Monod and Elie Gounelle.

According to Mr. Roberty, the breaking of the tie between church and state has given independence to the individual churches without weakening in the least the sense of solidarity among French protestants. He cites as evidence of this the unanimous decision at the meeting of the Union's synod, to attend a fraternal conference of all the Reformed churches of France to consider the best methods of united action, both ethical and social, for the evangelization of the free-thinking and materialistic masses. No doubt, he says, this conference is far from being the long-dreamed-of General Assembly, which, however, is not abandoned but only postponed; but it is a rendezvous under the best conditions of mutual confidence and independence, from which a veritable General Assembly may grow.

Whether more of the churches of the "right" will ultimately come into the Union will depend on whether theological and social progress can be realized inside an organization based on the dogma of authority without the consciences that deny the dogma being disturbed by the representative of authority—in this case the synod. If it can, it is very probable that the reforming element in the protestant "right" will remain in it, for one must be conscious of a very decided lack of air before leaving the house that holds all one's friends.

Above all, the future depends on the degree of religious instruction of the laity, for protestantism, at least in ecclesiastical matters, is governed by its laymen. Should the day come when these feel themselves hampered by existing limitations, they will burst them, and there will be an evolution toward the "left" and toward union. M. E. H.

Norman McLeod was once preaching in a Scotch district where the reading of a sermon was regarded as the greatest fault. When the congregation dispersed, an old woman addressed her neighbor. "Did ye ever hear anything sae gran'? Was na' that a sermon?" "Oh, ay!" replied her friend, sulkily; "but he read it." "Read it?" said the other, with indignant emphasis. "I wadna have cared if he had whustled it!"

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